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L. XLIII

Pharmacopolæ Justificati:

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O R,
APOTHECARIES

Vindicated from the
Imputation of Ignorance.

Wherein is shewn,
That an Academical Education is no
Way necessary to qualify a Man for
the Practice of Physick.

*Concept Medicinam Necessitas, solertia peperit,
aluit Ratio, promovit Usus.*

Rodericus a Castro.

Qui speculantur non medentur.

L O N D O N:

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THE PREFACE.



Say something by way of Apology for the following Sheets, not because it is customary to do so, but because I think it necessary.

In the first Place, I assure the Reader, that I have no design to insinuate, that Apothecaries have any Right to practise Physick because they understand it, any more than an Attorney has to plead in Courts because he understands the Law; on the other Hand, I think Physicians injur'd when they do it; and shall never forget the Distance I am placed at by Providence from them; but with all Humility, Obedience and

Resignation, exactly obey their Prescripts, and reverence their Persons.

I had some Thoughts of comparing the Practice of the Ancients with that of our Times, and to that End have collected the Materia Medica, and Methods of Cure from several Ancient Authors; but I find it a Work of more Time, than at present I can bestow, or at first thought it would take.

I wrote the following Treatise not for Amusement, or my private Use, nor do I publish it through the Instigation of Friends, but for the Sake of Truth; to which, whether I have been any way serviceable, others are better able to judge than my self.

I know that some of those who best understand it, will think it their Interest to condemn it. I suppose it is not without Faults; and as I expect no Favour from those who find them, so I desire no-body will blame it, who can't give a Reason why he does so.



S Knowledge as it were commands and challenges the Regard and Esteem of Men, and raises those who are Masters of it above the rest of Mankind; so Ignorance exposes us to Scorn and Contempt; but in a more extraordinary Manner, if when rude and illiterate, by futile and shallow Discourses, and false Pretensions to Knowledge, we betray the Want of it. And tho' I believe there is no Condition of Life, in which there may not be found Men who justly deserve to be ridiculed upon that Account, yet I find the Charge to lie heaviest upon the *Apothecaries*; and with such Industry has that Notion of them been propagated, that it has
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given Rise to a Proverb; and nothing is more common, than to say, when any one detects his Ignorance by silly and impertinent Prating, *that he talks like an Apothecary.*

I shall make no Enquiry into the Reasons for spreading this Opinion, tho' I am by no Means at a Loss to discover the Authors of it; for whoever will read the Books wrote by *Physicians*, will find the *Apothecaries* charg'd generally with Ignorance, and rank'd with *Circumforanians*, *Midwives*, *Nurses*, and *Old Women*. And it is no wonder, if Expressions utter'd against them by Men of known Learning, and such as may be supposed best to judge concerning them, are receiv'd with a general Assent.

The patient enduring an Accusation without an Endeavour to justify our selves, looks very much like an Acknowledgment of its Truth; and a fair Reputation is of so great Value, and the Imputation of Ignorance invades it in so tender a Part, that the greatest Example of Humility cannot bear it without Uneasiness and Resentment.

As this Charge has been published from the Press, I know no other Way of answering it effectually, but by doing it in the same publick Manner. But before I proceed
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any farther, it is fit the Reader should know, that I am not ignorant of the frequent Disputes, in the first Ages of *Physick*, concerning *Rational*, and *Empirical* Practice; nor did the latter want its Learned Advocates, as *Serapion*, *Apollonius*, *Glaucias*, *Heracledes*, *Tarentinus*, and others.

The Brevity I design, will not permit me to give a more particular Account of those early Controversies; but they who would be further inform'd of them, together with the *Antiquity* and *Progress* of *Physick*, may consult* *Pliny*, and || *Corn. Celsus*; tho' † *Plutarch* mentions two Physicians before *Esculapius*: I shall only mention concerning the Ancients, that the *Digestion* of the *Aliment* in the *Stomach*, is said by *Hippocrates*, to be owing to Heat; by *Praxagoras*, (who liv'd near his Time) to *Putrefaction*; by *Erasistratus*, to *Attrition*. *Asclepiades*, and many others his Followers, deny'd that it suffer'd any Alteration there, and asserted that it was convey'd all over the Body in the same Form it was swallow'd. This I observe, to shew, that *Uncertainty* and *Falshood* were

* Lib. XXIX. C. I.
fac. L. II. Quest. I.

|| Præfat.

† Sympo-

introduced with the first Endeavours after a *Rational Practice* founded upon *Theory*. At the same time I freely own, that as the *Art of Healing* increas'd, the *Rational Practice* grew in the Esteem of *Physicians*, till by Degrees, the other was generally disown'd; but this will by no Means prove that the Victory was owing to Success in *Practice*.

It could not but be observ'd and consider'd, that whatever the *Art* and its *Promotion* did truly consist in, it was convenient, if they expected to be meliorated in their Circumstances, or reverenc'd in their Persons, that others should think *Learning*, as well as *Industry*, necessary to a *Physician*. Besides, while the Disciples of the *Rationalists* were enquiring into the *Philosophy* of their Times, and the Conjectures of others concerning the *Nature and Causes of Diseases*, the Followers of the *Empiricks*, entirely neglecting *them*, were only diligently attending to the *Diseases* themselves, observing their *Symptoms*, and the *Operations* of *Medicines*. Thus both increasing their Knowledge in their Way, it was no wonder the *Empiricks* lost their Reputation in *Physick*, even while their Practice was more successful; because, tho' they could cure better, they could not write so well. And to this Advantage, the
Rationalists

Rationalists had over the *Empiricks*, the following Complaints of *Pliny* seem to be owing: * *Nec dubium est, omnes istos Famam Novitate aliqua aucupantes, Animas statim nostras negotiari; and a little farther, Mutatur Ars quotidie toties interpolis, & Ingeniorum Grætiæ Flatu impellimur. Palamque est, ut quisque inter istos loquendo polleat, Imperatorem illico Vitæ Necisque fieri.*

This premis'd, I shall pursue my Purpose by observing, that the Doctor's high Opinion of his superior Knowledge in *Languages, Anatomy, Chymistry, Mathematicks, Theory of Physick, and Natural Philosophy* in all its Parts, (all which he has acquir'd by the Advantages of an *University Education*,) is the Foundation of his Contempt of the *Apothecary*. Now supposing for the present, not granting, that a Man must know all these before he can be qualified to practise *Physick*; whether this Knowledge is not to be acquir'd in the *Shop*, shall be Matter of the first Inquiry. And it must be granted, that (supposing the Capacity and Application equal) the *Collegiate* will, from the Instruction and Direction of his *Tutors*, make a swifter Progress in Learning than the *Apprentice*;

Histor. Nat. L. XXIX. C. I.

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yet

istos, maximo cum Contemptu.

yet the same Means whereby it is procur'd in the *University*, will also procure it in other *Places*. Languages are taught in common Schools, whence the Boy goes, alike qualified to improve his Knowledge, to the *College* or the *Shop*; and his Improvements in either Station must proceed from diligent Reading. Here it will be objected, that it is not likely the *Apprentice* will apply himself to Studies with the same Diligence that the *Academick* does, because the latter is to have his Qualifications examin'd and approv'd, before he is allowed to practise; besides, if he would, he is so constantly employ'd in his Master's Service, that the little Time he has to spare, is but just as much as will suffice for the necessary Refreshments of Life: So that instead of improving, he must lose the Learning he acquir'd at School. And indeed, if he leaves the School possess'd of a sluggish indolent Disposition, and of Learning rather forc'd upon him than chosen, it is probable he will forget what he brought thence; but if he be active, emulous and aspiring, he will certainly find Time for Reading and Thinking; for tho' it be a homely, it is a true Saying, *that where there is a Will, there is a Way*.

The Case will be found exactly the same with the Boy that goes to the *University*;

for he that has not an earnest Desire to know, will be very little concern'd about the Opinions and Censures of others concerning his Knowledge; nor need he fear being deny'd a Degree in *Physick* from the *University*; for I think I may affirm, that there are very few, or no Instances, of Persons stopp'd for Insufficiency in that Study.

But let us suppose, that the *Apprentice* wants the Opportunity of Reading, yet his constant Employment must make him acquainted with the *Materia Medica*, *Diseases*, and their *Symptoms*, with the *Methods of Cure*; for he knows what is administred to the *Patient*, and sees and observes how it operates; and when the Time of his Service is expir'd, and Leisure of Reading given, he is better qualified to reason upon his Practice, than the young *Graduate* to practise upon his *Theory*, and has laid a surer Foundation for Improvements.

The Art of *Healing* is of earlier Date than *Theory* in *Physick*; for the Knowledge of Things must first occur from Observation and Experience, before they can be reason'd about. Men labouring under Diseases, must (to relieve their Necessities) become diligent in observing what conduc'd to restoring their Health, as Accidents offer'd themselves; their Experience

from Accidents must put them upon making Experiments to improve their Knowledge ; and the Events of those Experiments may produce Enquiries into their Causes. The *Powers* and *Medicinal Virtues* of any Part of the *Animal, Mineral, or Vegetable Kingdom*, must first be known, e're we can account for the Manner of its Action upon Human Bodies ; whence I infer, that the *Theory of Physick* is founded upon the *Practice*, and not *vice versa*. But since I have said, and am about to say, what the *Doctors* won't care publickly to own, I can't omit to introduce into this Paper, some Quotations from the Writings of the latest and best esteem'd *Authors*. For the Truth of what I have asserted above, it will be necessary to appeal to the Testimony of *Doctor Pitcairn*, where he says, * *Verum, ad Philosophandum tum demum Homines accessere, cum Vires Remediorum experti, possint jam securi, & per Otium, Facultates Rerum expendere, ceterisque Mortalibus Animi Virtute se prestare.*

The Foundation of Theories in Physick discover'd, let us next enquire how far they have been useful in *Methods of Cure*. And here at first View, great Advantages

* Opuscul. Med. Orat.

may be expected from the laborious Enquiries of Men fam'd for *Ingenuity* and *Learning*; but if we should trace the *Theory* of *Physick* from the *calidum & frigidum*, and *humidum & siccum* of the *Ancients*, through all the later Notions down to *Mechanical Reasoning*; I believe, we should not find that the *Virtues* of any Part of the *Materia Medica* have been discover'd by its Means, nor that it has pointed out the Way to a more advantageous Use of *Remedies* otherwise discover'd.

The *Menstrual Flux* has been said to proceed from the Influence of the *Moon*, from the *Archæus* (a Word much used by *Van Helmont*) and afterwards from a certain *Ferment*. We are taught now that it depends upon a *Plethora* only, that if it does not appear regularly, it is owing to a *Lenitor Sanguinis*, or *Obstructions* of the *Vessels* through which it should flow; that we must produce it by *Medicines* which dissolve the *Viscosity* of the *Blood*, and increase its Weight and Motion; but still we use the same *Emmenagogues* we did before. The *Secretion* of different *Humours* from the *Blood* by the *Glands*, has been said to be owing to *Ferments* in them, afterwards to the Figure of their *Pores*, and now we are to believe it proceeds from their different *Magnitudes*, and the different *Cohesions*

sions of the Parts of the *Blood*; yet this new Discovery has brought us no more useful *Cathartick*, *Diuretick*, or *Sudorifick*, than we knew before.

The Discovery of the *Circulation* it self, has done little or no Service to the *Practice* of *Physick*, tho' the Truth of it be evident to our Senses; for the Ancients had as good Notions of *Derivation* and *Revulsion*, as we have, at least their *Practice* was the same as ours: To provoke the *Menses*, they bled in the *Foot*; to cure *Quinseys*, under the *Tongue*; and in other Cases, apply'd *Cupping-Glasses*, *Ligatures*, and *Sinapisms*, till the Part was *ulcerated*. * The *Egyptians*, who were entirely ignorant of *Rational Practice*, open'd with *Lancets* the Veins of the *Forehead*, *Temples*, *Ears*, *Nostrils*, *Angles* of the *Eyes*, and *Lips*; nor was their *Practice* confin'd to the *Veins* only, for they open'd *Arteries* in several Parts of the *Body* judiciously and safely, and were besides expert at *scarifying*: Thus while entirely ignorant of the *Circulation*, excelling in Operations of that Kind the most dextrous *Surgeons* of our own Times. † Nor can it be alledged, that through the

* Prosp. Alpinus de Med. Ægypt. Lib. II. p. 57.

† Idem Lib. I. p. 4.

Heat of their *Climate*, and *plethorick Habits*, their *Blood Vessels* are larger; and more conspicuous than ours; for tho' they are naturally of a *bilious Temperament*, yet by a *cooling* and *incrassating Diet*, they are for the most part *Phlegmatick*, and many of them *fat and corpulent*.

If what has been said, be thought not sufficient to shew, that *Theories* in *Physick* are not to be depended upon; their *Uncertainty* will yet more evidently appear from the restless *Controversies*, and strangely numerous *Opinions* of *Learned Men* about the same Thing; for where there are many different *Opinions*, there can be but one true one. Now examine the *Writings* of the *Modern Theorists*, and you will find them contradicting one another, and praising those they borrow from, rather than advancing any useful Part of Knowledge. Dr. *Quincy*, denies that Dr. *Friend's Emmen.* is true; and Dr. *Mead* ridicules the *Theory* of Dr. *Morton*, yet uses the same Way of Reasoning in his *Theory of Poysons*. This * Dr. *Woodward* has observ'd, and was answer'd by a *Cane*; which, though to the Doctor it might seem of more *Weight*, is an Argument no better than a *Wager*. In

* *State of Physick and Diseases.*

short, the Practice of the *present Physicians*, varies very little from that of the *Ancients*; and yet the *Theory* has been always altering, and the Account of the *Action* of the same *Medicines* upon *human Bodies* affected with the same *Diseases*, have been adapted to the Principles of every new *Philosophy*.

That I may to no one appear singular in these Assertions, I shall mention two Passages to strengthen them out of Dr. *Pitcairn's* Preface to his *Opuscul. Med.* comparing the Practice of the *Ancients* with that of our Times, he says, *Sed, quantumlibet miserabilis iis Temporibus visa sit Medentium Sors, non est tamen ea Seculi nostri Felicitas, quâ supra suos Majores supraque Modum efferre se debeant Medici. Nos, an in Arte exornanda multo fuimus Feliciores? Haudquaquam, post tantam Botanicis & Anatomicis illatam Lucem, novamque tot Artibus inductam Faciem, veterem tamen ubique agnoscimus Medicinam.* And if we consider justly, what is to be expected from whimsical Notions, which have no Being but in the Brain of their Conceivers? absurd the most, and the rest barely probable. It is not to be wonder'd at, if no one has found, or ever can find out the Cause of any one *Disease* depending upon a *morbid State* of the *Fluids*, so as to discover what will

will cure it, when we don't so much as know why the *Blood* is *red*, or how its *Fluidity* and *Motion* are preserv'd. The *Latency* of the *Causes* of *Diseases*, and the *Usefulness* of *Theories*, are very frankly own'd by Dr. *Allen*; || *Origines*, says he, & *Causæ proximæ Morborum*, plerumque longe *Abstrutiores sunt*, quam ut nostræ *Mentis Acies* eousque penetrare possit, & revera si dissimulare nolimus, agnoscendum est, quod hæc usque adeo nos lateant, ut in iisdem pervidendis hætenus *Talpæ* simus: in alto navigamus *Longitudinis* ignari. And in another Place, *Interim Loco Sanioris Praxeos*, & *melioris medendi Methodi*, *Hypotheses Novæ* & *Theoriæ novæ*, quotannis ad *Nausiam* usque nobis obtruduntur, quæ *Ostentationis* multum *Utilitatis* parum habent. *Tritum* utcunque sit illud, **QUI SPECULANTUR, NON MEDENTUR**, non tamen a *Veritate* prorsus alienum esse, ex *Observatione* satis frequenti constat. I could insert almost innumerable *Quotations* of this Kind; and nothing is more frequent among the *Writings* of *Physicians*, than *Complaints* against *Hypotheses*, and yet there is scarce one who has not, more or less, introduc'd them into his *Writings*; so difficult a Thing it

is to conquer *Vanity*, and be satisfy'd with having wrote a plain practical Treatise, without shewing Knowledge in *Philosophy*, and *Excellency of Genius*.

But as though it were not enough to direct us wrong, we have also the Way block'd up by which we ought to go; and lest we should obtain from *Observation* and *Experiments*, what we have in vain expected from *Speculation*, Men have labour'd by pernicious Cautions to prevent our Improvement. * *Hippocrates* says, *Mulier in Utero gerens sectâ venâ abortit, & magis si major fuerit Fetus*; every Body knows how distant that is from Truth; and † *Mr. Boyle* has observ'd, that some of those rigid Laws of *Draco* (whose Severity made Men say they were written in Blood) have perhaps cost fewer People their Lives than that one *Aphorism*. || *Sydenham* having recommended *Laudanum* in *Obstructions* of Child-Bed Women, arising from *Hysterick Disorders*, adds, *Quod si Telo hoc semel misso Scopum non attingamus, nec sequantur Lockia, Opium nullo modo est repetendum; etenim si reiteretur hic paregoricum, Lockia ita potentur sistet ut ea nullâ deinceps*
~~ter tent~~

* Sect. V. Aphor. XXXI.
Isophy, P. II. p. 5.

† *Experimental Phi-*
 || Epist. ad Cole.

Arte provocari queant. Whatever Conjectures they were that induc'd the *Doctor* to give us this *Precept*, * *Fuller* tells us, *Cum vero (Viribus mediocriter adhuc constantibus) Catamenia debitò parcius effluerent, Laudanum singulis Noctibus repetitum, illa accelerasse, sæpenumero observavi.* † *Sylvius le Boe* is against *Vomits* in *Apoplexies* for the following Reason, *Cum absque concurrente Diaphragmatis, Abdominis præsertim Musculorum Motu Animalì, in Apoplexia abolito, Vomitus cieri nequeat, nec proinde præter inanem vomendi Conatum, & forte incommodum inde consecuturum a vomitoriis aliquid expectari queat.* But notwithstanding this, *Dolæus* assures us, that in *Apoplexies*, *Vomitoria*, *Experientiâ Teste*, *divinam afferunt Opem.* Now I believe, no Body will find any Difficulty in determining which of those two ought to be believed.

By this Time, I think it is plain, that *Theories* are of no Benefit to the *Patient*: But it can't be said that they are altogether useless; they give Pleasure to curious Men, and the *Physician* who is best acquainted with them, is like to be in the greatest

* *Pharm. extemp. Jul. Puerp.*
C. 21.

† *Prax. Lib. II.*

Esteem; for by them he satisfies Men of Learning, whose Studies lie another Way, that he perfectly knows the *Disease* he talks of; and when he is mentioned by the *Vulgar*, they will certainly observe, that what the *Gentleman* says, *STANDS TO REASON*. But there is another Advantage in writing them, besides raising a *Reputation*; and that is, raising an *Estate*; for he who shews most Learning, and broaches new Opinions with the greatest Probability, will be deem'd the most judicious *Physician*; and consequently, if he manages prudently, have the greatest Share of Business, at least get most Money. * *Hinc illæ circa Ægros miseræ Sententiarum Concertationes, nullo idem sententie ne videatur Accessio alterius*. But it is highly probable, that the *Patient* will suffer for this Advantage of the *Doctors*; for by it the Increase of useful Knowledge is prevented, and what is already known becomes less serviceable.

It must be granted, that they who can write with the greatest Probability of Things not evident to Sense, are best qualified to make just and useful Observations upon such as are. Now if the Mind of an ingenious Man be prepossess'd with *favou-*

rite speculative Notions, it is natural to think, that he will not only be render'd almost unfit for making *practical Observations*, but will also neglect such *Appearances* as force themselves upon him, unless they may be reconciled to his darling *Hypothesis*: Upon how sandy Foundation that must be built, has been shewn already. How hazardous then must the *Practice* be, and how much to be pitied the *Case* of the *Patient*, when the *Doctor* acts upon *Principles* which in all human Probability are false.

It yet remains to enquire, what Learning is truly requisite to a *Physician*: And *Theory* banish'd, it will lie in a very narrow Compass; for *Philosophy*, *Mathematics*, &c. which are only *Prerequisites* to the understanding it, must fall with it, and but a few of the two Hundred and Forty *Authors* recommended by Dr. Boerhave, will be requir'd to be read. An intimate Acquaintance with the *History of Diseases*, and the *Methods of Cure*, are all that is wanting. *Sentio autem*, says Sydenham, *nostræ Artis Incrementum in his consistere, ut habeatur Historia Morborum, & Praxis seu Methodus circa eosdem stabilis & consummata*. But before we can well understand the *History of Diseases*, &c. we must know
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some Parts of *Anatomy*, and the *Materia Medica*, tho' we need not be *Adepts* in either. In *Anatomy*, the *Enterology* is almost all that a *Physician* need enquire into; and he that wants the Opportunity of seeing *Human Bodies* dissected, may from the Inspection of *Brutes*, and the Direction of one small Book, *viz.* *Gibson*, *Keil*, or *Chiselden*, acquire a competent Knowledge of it. As to the *Materia Medica*, what is requisite of it, is the Knowledge of the *compound and simple Remedies* which are kept in the *Shops*; what *Virtues* are ascrib'd to them, and what *Colour*, *Taste*, *Smell*, and *Consistence* they ought to have, if they retain their utmost *Powers*. Reading a few Modern Books, will teach the *History of Diseases* and *Methods of Cure*; and there is no Occasion for any, but such as our own Countrymen or near Neighbours have wrote. Distant *Climates* produce *Constitutions* and *Diseases* different from ours, and it may be gather'd from the Writings of *Ægineta* and *Avicen*, that the *Arabian Physicians* let *Blood* in ordinary *Cases* to a Pound and half, and two Pound; but he that will follow their Method in *England*, will procure himself no great Reputation in *Practice*.

I believe that a Man who can read no Language but *English*, may make as good
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and serviceable a *Physician* in *England*, as he who has all the Learned ones at his Tongue's End : For besides the Number of Books which are Originally wrote in *English*, we are now so fruitful of *Translations*, that a great Number of the chiefly valu'd Books in *Physick*, are render'd into our own *Language*, which were wrote in others. Indeed the *Englishman* when he reads *Translations*, must take what he reads upon Trust, and rely upon the Integrity and Judgment of the *Translator*; but that is no Inconvenience in this Case, for a *Translator* can have no Motive purposely to pervert the Sense of a practical *Author*; and it is generally so obvious, that it can't be mistaken.

But because these Truths will be receiv'd with greater Advantages from the Pen of a Graduate *Physician*, I have transcribed some Parts of the Preface to Sir *Richard Blackmore's Treatise of the Small-Pox*, which came to my Hands while I was composing this : He expresses himself in the following Words.

“ As the Knowledge of Experimental
 “ Philosophy is greatly to be preferr'd to
 “ that of the Student who deals in empty
 “ Speculations and Scholastick Chimeras;
 “ so are the Acquisitions and Endow-
 “ ments

“ ments of the Experimental Physician,
 “ who has form’d his Method of Practice
 “ upon sufficient Experience, and Observa-
 “ tions on the Nature, Progress and va-
 “ rious Symptoms of Diseases, as well as
 “ on the Operation and Force of Medi-
 “ cines; far more valuable than the ab-
 “ struse and unsupported Notions of one
 “ who owes all his Endowments to an
 “ active Imagination, and the contempla-
 “ tive Labour of the Closet. It is for
 “ this Reason that Dr. *Sydenham*, who
 “ built all his Maxims and Rules of
 “ Practice upon repeated Observations up-
 “ on the Nature and Property of Disea-
 “ ses, and the Power of Remedies, has
 “ compiled so good a History of Distem-
 “ pers, and so prevalent a Method of Cure,
 “ by which he has advanc’d and improv’d
 “ the Healing Art, much more than
 “ Dr. *Willis*, with all his curious Specu-
 “ lations and fanciful Hypotheses: For
 “ what can be expected but crude and un-
 “ profitable Conceptions, from Gentlemen
 “ that imagine they have acquir’d great
 “ Attainments in the Art of Curing,
 “ and are accomplish’d Physicians, before
 “ they have had the Advantages of Ex-
 “ perience and Observation? They may
 “ as well imagine, they can learn to swim

“ in their Parlours without going into the
 “ Water, as to become useful and able
 “ Physicians, without being vers’d in Bu-
 “ siness, and seeing the various Operati-
 “ ons of various Medicines. Such Per-
 “ sons will rather receive great Prejudice
 “ from their Systems, established only by
 “ Contemplation: For when they come
 “ from the College into the World, they
 “ will be very apt to practise in Conformi-
 “ ty to their preconceiv’d Opinions; and
 “ instead of erecting a Scheme of Physick
 “ upon mature Experience, and long and
 “ just Observations, they will labour to
 “ compel their Experience and Observati-
 “ ons to favour and take Part with their
 “ Antecedent Maxims, and settle a Me-
 “ thod of Cure by the Influence of a byas-
 “ sed Judgment, and Prenotions of
 “ Things. Almost all Writers of Physick
 “ have communicated to us such Accounts
 “ of the Causes of Distempers, and their
 “ Symptoms and Methods of Cure, as
 “ were strain’d and wrested to serve an Hy-
 “ pothesis.

“ It is very evident, that a Man of good
 “ Sense, Vivacity and Spirit, may arrive
 “ to the highest Rank of Physicians, with-
 “ out the Assistance of great Erudition,
 “ and the Knowledge of Books: And this

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“ was

“ was the Case of Dr. *Sydenham* above-
 “ mentioned, who became an able and e-
 “ minent Physician, tho’ he never design’d
 “ to take up the Profession, till the Civil
 “ Wars were compos’d ; and then being a
 “ disbanded Officer, he enter’d upon it
 “ for a Maintenance, without any Learn-
 “ ing properly preparatory for the un-
 “ dertaking of it ; and to shew the Reader
 “ what Contempt he had for Writings in
 “ Physick, when one Day I ask’d him to
 “ advise me what Books I should read to
 “ qualify me for Practice ; he reply’d, Read
 “ *Don Quixot*, it is a very good Book. I
 “ read it still. So low an Opinion had this
 “ Celebrated Man of the Learning col-
 “ lected out of the Authors, his Predeces-
 “ sors. And a late Celebrated Physician,
 “ whose Judgment was universally relied
 “ upon, as almost infallible in his Profes-
 “ sion, us’d to say, as I am well inform’d,
 “ that when he dy’d, he would leave be-
 “ hind him the whole Mystery of Physick
 “ upon half a Sheet of Paper.

“ But the Learning requir’d for this
 “ Profession, is not perhaps so various,
 “ extensive and difficult as some imagine,
 “ or are willing that others should believe ;
 “ and what Kinds of Learning are neces-
 “ sary, or at least expedient and desirable,

“ to fit a Student for the Practice of Phy-
 “ sick, is not in my Judgment difficult
 “ to determine.

“ A competent Knowledge of Chymi-
 “ stry, as well as Anatomy and Botany,
 “ are very requisite and beneficial; but to
 “ enter into the minute Recesses of Na-
 “ ture by Chymical Pursuits, and with
 “ great Expence and Labour to endea-
 “ vour to be an Adept, is by no Means de-
 “ sirable. And as to the Knowledge of
 “ Plants that are Beneficial in Physick,
 “ their Number lies in a very narrow
 “ Compass, what Multitudes soever are
 “ the Objects of the natural Historian’s Ob-
 “ servation. And tho’ Anatomy is a very
 “ curious and delightful Amusement, and
 “ highly necessary for the Accomplishment
 “ of the Surgeon, yet a very minute and
 “ extensive Knowledge of it, is what an
 “ able and skilful Physician may be with-
 “ out. The Reader will see, that I have
 “ not set down a great Acquaintance with
 “ Abundance of Writers, especially the
 “ Ancient, as necessary or useful for a Stu-
 “ dent in this Profession; for I don’t think
 “ they are so. A competent Number of
 “ the most Celebrated Modern Authors
 “ should be perus’d; but their Systema-
 “ tical Way, and formal Institutions, are

“ at least for the greatest Part so tedious,
 “ heavy and spiritless, that I can’t see
 “ how a great Application to them will be
 “ of much Service.

“ There is yet less Profit to be gain’d by
 “ a laborious Study of the eldest Writers of
 “ the Faculty; for such is their Obscurity
 “ and Ignorance, and so great and vari-
 “ ous their Defects, that much Time must
 “ be spent in reading over their numerous
 “ Volumes; and so little, if any, bene-
 “ ficial Knowledge will be got to balance
 “ this Expence, that Time must lie heavy
 “ on any Man’s Hands that employs it
 “ this Way. In a word, all the Benefit
 “ that can arrive by the Translation of
 “ *Hippocrates*, or any other Ancient Wri-
 “ ter in Physick, is only to exhibit the
 “ State of Physick in its Birth and Infancy,
 “ that the Reader may see its Weakness
 “ and Imperfections, compar’d with its
 “ present mature State, and so may please
 “ as an Historian; but surely none can
 “ imagine, that the present Physicians can
 “ receive thence any Lights for Improve-
 “ ment.

“ By what I have said it will appear, that
 “ the Study and Knowledge of the old
 “ Fathers of Physick, can serve no other
 “ valuable Purpose, than to gratify the
 “ curious

“ curious with a Narrative of the low
 “ State of the healing Art in Ancient
 “ Times. As for MATHEMATICAL
 “ SCIENCE, which some have endea-
 “ vour’d to interest in the Improvement
 “ of Physick, my Judgment is, that as a
 “ profound Knowledge of it is not condu-
 “ cive to the Service of Mankind, tho’ a
 “ moderate one is, it being only the agree-
 “ able Amusement of contemplative Men
 “ of Leisure, so it is unserviceable to Men
 “ of our Profession, who are more con-
 “ cern’d with Fluids than with Solids; and
 “ therefore I look upon it as an injudicious
 “ and vain Attempt for any Man, in or-
 “ der to discover the Nature of Diseases,
 “ to apply the Compass to a deprav’d Mass
 “ of Humours, or endeavour to square the
 “ Circle of the Blood. So far Sir *Richard*
Blackmore.

Thus does it appear, as well from the
 Writings of the latest and most eminent
Doctors in *Physick*, as from the Things
 themselves, that *Theories* are rather pre-
 judicial, than serviceable to the *Art* of
Healing; and that therefore much Learn-
 ing is not requisite to a *Physician*.

That reading Ancient *Practical Authors*
 is useless; and that therefore more Time is
 not requir’d for Study, than a Man of *Busi-
 ness* may bestow.

That

That there are Books enough in the *English* Tongue, sufficiently to instruct in *Anatomy*, the *Materia Medica*, *History of Diseases*, and *Methods of Cure*, is what I dare say no Man in his Senses will deny me; whence it must follow, that an *English*-Man may be thoroughly qualify'd to practise *Physick* in *England* without being able to read any Language but his own.

Now let the *Apothecary* be what the *Physician* would have him thought, let him be entirely ignorant of *Science* and *Languages*, only let him have *common Sense*, and he will be able to cure a *Disease*, as well as one dignify'd with *Degrees*, and perfect in all the Parts of polite Learning: For a Man is not a better *Physician*, for knowing more than his *Profession* requires he should know.

There are yet two Things remaining, frequently mentioned to the *Apothecary's* Prejudice; which, tho' they might have been inserted in a more proper Place, I shall mention here: *viz.* That the *Apothecary's Apprentice* can have no Benefit from observing the *Patient's Case*, and knowing what is prescrib'd, because he is ignorant of the *Doctor's Intentions*. Secondly, that the *Apothecaries* procure to themselves the good Opinion of others by imposing upon their Ignorance.

As

As to the first of these, it is utterly false; for whatever the *Doctor's* Intention is, I believe I may venture to say, that it will not alter the *Operation* of the *Medicine*. For Instance; a *Physician* gives the *Bark*, or any other Remedy to remove an *intermitting Fever*: Now let his Intention be to destroy that *Febrile Matter* inimical to *Nature*, which having first affected the *Patient* with a Sense of *cold*, afterwards produces a *Fermentation* in the *Blood*, &c. or let him design to subdue that *venemous Ferment*, which by occasioning an extraordinary *Expansion* of the *Spirits*, produces a *præternatural Heat*; or let it be to dissolve those *viscid Particles*, which sticking in the *Extremities* of the *Capillary Arteries*, by retarding the *Motion* of the *Blood*, produce a Sense of *cold*, &c. Let the *Fever* be cur'd, and let the *Apothecary's Apprentice*, who prepares the *Medicine*, observe the *Patient's Case*, and the *Medicine's Effects*; and I dare affirm, he will learn to cure an *Ague*, tho' he has never heard of *Sydenham*, *Morton*, or *Belini*, or once consider'd what occasion'd the *Disease*, or how the *Medicine* acted.

Nay, a Man unacquainted with *Theory*, will be as quick-sighted in discovering a Remedy for a new and uncommon *Disease*, as if he was thoroughly vers'd in all the *Philosophical Systems* that are extant.

New

New *Epidemical Fevers* are observ'd to kill more People, or to be of longer Duration, at their first coming than afterwards; and though it must be own'd, that this is owing in some Measure to Alterations in the *Air*, yet it partly acknowledges another *Cause*, viz. that many Men dye, or by Means of a strong *Habit* of *Body*, outlive the *Disease*, before the *Physicians* can find out a *Method* that will cure it; and if they will be ingenuous, they must all own, that the *Theory* of *Fevers* is of no Service now, (and that Dr. Sydenham has truly said, that *Indicatio a juvantibus & cedentibus sumenda*) why then may not an *Apothecary*, who is ignorant of them, by diligently observing the *Case*, and the Tendency of *Nature* in her Efforts of *Relief*, abate the *Symptoms*, and remove the *Fever* as well as a *Physician*, who must derive his Knowledge of the same *Case* from the same *Intelligence*.

What I propos'd to answer to in the second Place, viz. that *Apothecaries* procure to themselves the good Opinions of others, by imposing upon their Ignorance, I can't altogether deny. But they do it in no other Way than *Graduate Physicians* themselves, who without doubt take it very ill, that a Charge of this Nature should be retorted

tormented upon them. But to clear the Matter by an Instance :

Let the *Patient's Case* be a *Dropsy*, and when the *Physician* is called, his Questions will be, Don't your Legs pit when press'd by the Finger? are they not swell'd more at Night than in the Morning? don't you find your usual Quantity of *Urine* diminish'd? is not there a Brick-colour'd *Sediment* at the Bottom of your Chamber-Pot? have not you great *Thirst*, and some Difficulty of *Breathing*? Now these are all the inseparable, at least the very frequent Concomitants of a *Dropsy*; and it is the Ignorance of that, or the not considering it, which raises the *Patient's Esteem* of the *Doctor*. For when he enquires after *Symptoms*, which the *Patient* knows are really present, the Vulgar admire the Skill, and the more Polite, nay, and the most Learned are pleas'd: But a much less exact Enquiry is sufficient to a discerning *Physician*. Now alter the Case, and let the *Distemper* be sore *Eyes*; and if the *Doctor* should ask, if his *Patient's Eyes* did not smart and water when he scrap'd *Horse-Radish*, or peel'd *Onions*? Or if a *Corn-Cutter* should (after a grave Examination of his Subject) stare his

E Patient

Patient in the Face, and ask him, If it did not put him to pain, when any Body trod upon his *Toes*; they would be both rather ridicul'd, than admir'd for their *Questions*.

But after all, it must be own'd, that there is something very peculiar in the *OEconomy* of an *Apothecary*, and his *Brain* is very much influenc'd by the *Weather*. On a fair calm Day, he is very ignorant and stupid; but in the *Night*, and when it *rains*, his *Understanding* clears up, and he is a Man of common *Sense*, and a competent Judge of *Diseases*. This may be prov'd from the general Acknowledgment of *Physicians* themselves, who don't pretend to prescribe to a *Patient* before they know his *Disease*; and he who does not understand a *Distemper* himself, can never give an exact Relation of it to another. Now if a *Physician's* Skill be requir'd in the *Night*, or on a *rainy Day*, and he sends for the *Apothecary*, orders him to visit the *Patient*, and bring him an Account of the *Case*; and then prescribes the sick Person *Remedies* without seeing him himself; this is an Acknowledgment of the *Apothecary's* Judgment: For it would be barbarous

barous to say of any *Physician*, that he preferr'd his own Ease to his *Patient's* Safety.

As to the *Apothecary's* practising, the miserable State of the sick Poor, till some other Provisions are made for their Relief, seems sufficiently to warrant it, as long as it is confin'd to them. When he administers to such as are able to pay *Fees*, I think he invades the Province of the *Physician*; but it is almost impossible to avoid it. Men will never be persuaded to send for a *Doctor*, when because of a slight Indisposition they have a Mind to be vomited, purged, or let *Blood*. The Generality of People know nothing of *Distempers*, and when they are taken ill, are apt to flatter themselves that they shall be restored to *Health* without any Assistance at all; they have an Aversion to *Medicines*; and an *Apothecary*, (who, whether it be his Choice or not, is generally call'd first) is sent for rather thro' the Persuasion of Friends, than their own Choice: When he comes, he has a very difficult Part to act; if he desires that a *Physician* may be sent for, the *Patient* thinks meanly of his Judgment, and wishes secretly, that he had sent for another; how-

ever, he is resolv'd to try: If he grows better, the *Doctor* is no more thought of; if worse, perhaps he may be sent for. But he that as it will, when the *Patient's* Covetousness or Opinion is not to be wrought upon, the *Apothecary* is obliged to administer to him; for whatever was formerly the Case, it is now come to this, that he who will do nothing without a *Physician*, will have nothing to do. Yet the *Apothecary* gets nothing by *Practice*, and it were to be wish'd upon several Accounts, that it was no Part of his Business. For when he practises, the *Patient* and his Relations are dissatisfied when many *Medicines* are brought, tho' all are necessary; which can't happen when a *Doctor* prescribes, because his *Fees* are the same, whether he orders more or fewer Remedies, so that he can't be supposed to prescribe with any Views but those of the *Patient's* Health. And when any one dies under the Care of an *Apothecary*, his Skill will be always call'd in Question, when no Error has been committed in *Practice*, purely from the general Opinion of the Ignorance of the whole *Profession*, by which he is sure to suffer in his Credit.

dit. And this can't happen while he acts under the Direction of another. But yet where a *Physician* can't be had, or through Covetousness or Poverty can't be paid, the *Apothecary's Practice* is highly necessary and useful.

I shall conclude with delivering my own, in the Sentiments of an eminent Dutch * *Physician*. Puto enim, says he, omnibus hanc a natura concessam Veniam, ut, Hominem si videant in Aquam procidentem, submergendum, nisi subveniant, extendant Manum, & qua possunt, consulant saluti proximi; si hoc, cur non & illud? ut si quid vel *Experientia* propria didicerim, vel *Auditione* acceperim, vel *studeo* mihi meo comperaverim *Scientia*, id ipsum impendam aliis, ut eos à mortis Periculo eximam. At enim multis incommodant, qui sic prodesse volunt. Quis spondit *Academiis*, ut ij, quos ipse promoverint, nunquam errent, vel obsint, dum prodesse student?

Legas ipse

* Theod. Kerckring. Spicileg. Anat. Observ. LI.

F I N T S.



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